

THE AUTHENTIC HISTORY
OF THE MACEDONIANS

GLORIOUS MACEDONIA

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THE ORIGIN (NATIONALITY) , THE LANGUAGE,
THE STATE AND WORLD-WIDE CONTRIBUTION
OF THE MACEDONIANS



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PART I

ORIGIN, NATIONALITY, LANGUAGE AND THE NATION (CITY-STATE) OF THE MACEDONIANS

A. THE ORIGIN AND THE NATIONALITY OF THE MACEDONIANS

THE MACEDONIANS ARE DORIANS, HENCE AUTHENTIC, PURE GREEKS/HELLENES

1. The ancient historian Herodotus (A, 57 - 58 in cross-correlation with G, 43 and other) reports that the Macedonians are Greeks and specifically from Dorian origin, the same sect/race with the Spartans, Corinthians and others, the same nation that in Peloponnesus it is called "Dorian" and in Pindos it is called "Makedno (Macedonia)".

The ancient historian Herodotus also reports that initially all the world was the residence of barbarians, and that afterwards the Dorians broke-away and created a separate nation, the Greek nation, and subsequently joined this nation all the Pelasgoeans (sects/races of the Pelasgoeans, who were the Dorians, Iones or Athenians, the Aeoleans or Thessalians and the Achaeans or Argoeans), and also several other barbaric sects (races), i.e.:

"Later (the king of Lydia) started forth to examine who between the Greeks were the most powerful, that he could make friends with. And while researching it, he found out that the Spartans (Lakedaimoneans) and Athenians stood apart from all others, the first among the Dorians, and the second among the Iones. Because these nations (races) were the most known, indeed from the old years, the last one Pelasgoean, and the first Greek.

The Athenians had never left Attica, their original place of inhabitation, while the others had migrated from place to place. Because, as long as Deukalion reigned they lived in Fthiotida, while in the years of Doros's reign, the son of Hellene, they lived in the slopes of Ossa and Olympus, the country that is called Istiaiotida. And since, having been driven out from Istiaiotida by the Kadmeans, they lived in Pindos under the nation named Makednon. From there again they migrated and went to Dryopida, and from there they finally moved to the area where they now occupy, that is to say in Peloponnesus, and they were named the Dorian nation. "The Greek nation since its creation, has always spoken the same language, that is my conviction, since however separated from the Pelasgoean, which was weak and small in the beginning, it later grew larger and multiplied in nations as it was mainly joined by the Pelasgoeans and also by several other barbaric races. Finally, I believe that the

Pelasgoean nation because previously was barbaric, it never gained greatness" (Herodotus A, 57 - 58).

"The Greek fleet in the Battle of Salamis consisted of the following: From Peloponnesus the Lakedaimoneans/Spartans with 16 ships, the Corinthians with an equal number of ships, which is what they also contributed to the battle of Artemision. The Sikyoneans with ten ships, the Epidaureans with ten, the Troizeneans with five, the Ermioneans with three. All these, except the Ermioneans belong to the Dorian and Makednon/Macedonian nation, who came to Peloponnesus from Erineon and Pindos, and the last one from Dryopida. The Ermioneans are true Dryopeans, who were driven away from the land called Dorida by Hercules and the Maleans. From the Peloponnesians, the above were all the races that contributed to the fleet (that is to say the Greek fleet in the Battle of Salamis)", (Herodotus, H 43).

2. The ancient writer Stravon (Geographics 7), in regard to the nationality of the Macedonians, clearly reports that the Macedonians are Greeks, i.e.:

«Ἐστὶν με οὖν Ἑλλάς καὶ ἡ Μακεδονία, νυνὶ μέντοι τῆ φύσει τῶν τόπων ἀκολουθοῦντες καὶ τῷ σχήματι χωρὶς ἐγνωμέν ἀπὸ τῆς ἄλλης Ἑλλάδος τάξαι καὶ συνάψαι πρὸς ὁμορον αὐτῆς Θράκης...» (Στράβων Γεωγραφικά, 7).

3. The ancient writer Apollodoros (C 8) reports that the Macedonians are from Pelasgoean origin. Specifically he reports that the children of Zeus and Niobi were Argos and Pelasgos, and that from them all the Peloponnesians and others were named Pelasgoeans. He also reports that son of Pelasgos was Lykaonas, the king of the Arcadians, who with several different women had 50 sons: Thesproto, Makedno, Mainalo, Fthio, Lykio, Orchomeno... and thus, the Pelasgoeans spread throughout Greece and in other lands as well, i.e.: «επανάγωμεν δε νυν πάλιν ἐπὶ τὸν Πελασγόν, ὃν Ἀκουσίλαος μὲν Δίος λέγει καὶ Νιόβης, καθάπερ υπέθεμεν, Ησίοδος δε αὐτόχθονα. τούτου καὶ τῆς Ὠκεανοῦ θυγατρος Μελιβοίας, ἢ καθάπερ ἄλλοι λέγουσι νύμφης Κυλλήνης, παῖς Λυκάων ἐγένετο, ὃς βασιλεύων Ἀρκάδων ἐκ πολλῶν γυναικῶν πενήτηντα παῖδας ἐγέννησε)· Θεσπρωτός, Μακεδνος..." (Apollodoros, C, 8, 1)

4. The ancient writer Appian reports that: "The Macedonians boast about their Argoean origin", (Appian from Macedonia 2).

5. The vice regent (and later king) Amyntas of Macedonia proclaims to the king of Persia Farnabazo through those he has sent to ask him for land and water as symbols of subjugation, the following: "to your king who has sent you here make it known that one Greek (Hellene), the regent of Macedonia, has treated you extremely well and with great care... (Herodotus, book E, 20).

6. The king of Macedonia Alexander A, son of Amyntas, goes to Athens and makes a speech (as a Greek himself) warning the Athenians and the other Greeks (Athenians and Spartans) concerning the intention of the Persians to invade Greece. They at once, upon hearing this, hastened to the outpost where they found Alexander, who addressed them as follows: "Men of Athens, that which I am about to say I entrust to your honour; and I compel you to keep it secret from all except Pafsanias, so that it may not be used against my own destruction. Had I not have greatly at heart the common welfare of all Greece, I would not be making this speech; but I am myself a Greek by descent, and I would not willingly or otherwise see Greece comprise freedom for slavery.... (Herodotus Book 9, 45)

7 The Old testament (Daniel G and Maccavian Ch. 1, 1 - 10) clearly report that Alexander The Great and the Macedonians are Greeks. (For more see later)

ALEXANDER'S LETTER TO THE PERSIAN KING DARIUS

(In this letter, Alexander the Great explains who he is and his army's nationality, and the exact reasons for his military campaign against the Persian King Darius)

"Your ancestors invaded Macedonia and the rest of Greece and committed horrific crimes, pillages and disasters to our people without any provocation or wrongdoing from us at all. Now, that I have become king of all Greeks, I have come to Asia in order to avenge your unprovoked crimes and disasters you have committed against us.... In addition, you have helped the Perinthians, who unjustly wronged my father, while Othus sent his army to Thrace, which was territory in our possession. Furthermore, my father was assassinated by a conspiracy that you organized, as you yourselves have advertised and propagated throughout the world..... I have therefore, undertaken this military campaign against you, because you started the animosity...." (Arrian B 14, 4).

THE MACEDONIANS AND THE OLYMPIC GAMES

The Macedonians participated in the Olympic Games, competition allowed only for Greeks, while the day that Alexander The Great was born Parmenion defeated the Illyrians in a big battle, i.e.: "In regard to Alexander's origin from his father's side that he was descendant of Hercules by way of Karanos, and that from his mother's side he was descendant of Aiakos, by way of Neoptolemos, these are henceforth accepted facts.... And to Philip II, who had just conquered Potidea simultaneously came three messages. First, that the Illyrians were defeated by Parmenion in a big battle, second, that he had won in the horse-riding event in the Olympic Games and third, the birth of Alexander, (Plutarch, Alexander 1 - 3).

Macedonian Olympic champions: King Alexander A', in the 80th Olympic Games, 460 B.C. ran the Stadium and came-in second by the slight margin of the chest. King Archelaos Perdikas, competed in the 93rd Olympic Games, 408 B.C. and won in Delphi in the tethrippon event. King Philip B' won three times in Olympic competition: In the 106th Olympic Games, 356 B.C. won the horse race. In the 107th Olympic Games, 352 B.C. he ran and won the tethrippon event. In the 108th Olympic Games, 348 B.C., he won the synorida event. Kliton won the Stadium event in the 113th Olympic Games, in 328 B.C. Damasias of Amfipolis ran the Stadium event and won. In the 115th Olympic Games, in 320 B.C. Lampou the Filippisios, was the winner in tethrippon. In the 119th Olympic Games, in 304 B.C. Antigonos ran the Stadium event and won. In the 122nd Olympic Games, in 292 B.C. and the 123rd Olympic Games 288 B.C. Selefkos ran the Stadium event and won. In the 128th Olympic Games, 268 B.C., he won over a woman athlete from Macedonia in the event 'syromenon'. The writer Pafsanias reports: "Winner they say in the 'synorida' event was declared a woman athlete from Velestich from coastal Macedonia".

Similarly biographer Plutarch reports that Philip II, father of Alexander The Great, engraved in the currencies the victories of his chariots in Olympia (see Plutarch Alexander 4), as well as that Parmenion, Philip's general and Alexander The Great, won in horse racing in the Olympic Games (see Plutarch, Alexander 3).

THE GREAT FLOOD (CATACLYSM) AND THE BROTHERS: GRAIKOS, HELLENE, MAKEDON, AND MAGNIS

The ancient writer Hesiod (Catalogue of Women or Eoiae), who is one of the most ancient writers of the world, reports that Graikos, Hellene, Magnis and Makednon, that is to say the ancestors of current day Hellenes or Greeks are brothers, the children of Zeus and Pandora, daughter of Defkalion, the only person that survived with his wife the great flood (cataclysm) that occurred during his reign (the flood of Defkalion), which is identified with that of Noah by the Jews and according to the Pario Chronicle the flood of Defkalion occurred in 1265 before Diognetus = 1529 B.C., "and the daughter in the house of the noble Defkalion, Pandora with the king of the gods Zeus, heavily engulfed in love with the god of the sky and thunder gave birth to the joyful Graikos. Herself again conceiving with Zeus gave birth for the thunderbolt god two sons, Magnis and Makedon the delightful, who lived in the slopes around the mountain ranges of Pieria and Olympus. Magnis had two sons, Diktis and Polydektis, while Hellene, the bellicose king had three sons: Doros, Xouthos and the delightful Aiolos" (Hesiod, Catalogue of Women or Ioiai 1-6,")

The Pario Chronicle and the ancient writers Aristotle (meteorological 1352 a), Apollodoros (A 7,3) report that the naming terms Greeks and Greece initially were Graici and Graecia - Greece - Greeks (Latin Graecia - Graeci, Greek Γραικία - Γραικοί) derived from the name of the first brother with the name Graikos (Graecus, Γραικός), and subsequently Hellas - Hellenes (Greek Ελλάς, Ἕλληνες), derived from the name of the other brother named Hellene (Greek Ἑλλην), because this name came to symbolize 'more powerful'.

The Pario Chronicle also reports that in 1521 B.C. Hellene, the son of Defkalion, reigned in Fthiotida and then renamed Hellenes all those who previously were called Graikoi.

THE MACEDONIANS AND THE EGYPTIANS

The ancient writer Diodoros reports that the Egyptians claim that the Greeks just as the rest of the other people of the world are descendants of the human couple that was created first in Egypt, as well as that the country from Pontus up to Attica, Peloponnesus, etc., hence the country that today is called Greece, was called by the Egyptians Macedonia, a name taken from Macedon, the son of the king of Egypt Osiri and Isida, that is to say Macedon, who became king of this country when it was conquered by the Egyptians during the reign of Osiri. That is to say, the Egyptians say something that is roughly the same that is being said by the Jews (that is, their

descendants are all the other nations), and simultaneously correlating Greece with Macedonia, or simply calling Macedonia what we call Greece, i.e.: "The Egyptians claim that during the genesis (creation) of life, the first people were created in Egypt and from there they spread in the various places of the world (planet), and this because the climate in Egypt is temperate and also due to the natural fertility of the areas around Nile....". Diodoros Sikeliotis, (Book 1, 10)).

"Osiri's sons were Anoubios and Macedon, who were known for their bravery. They wore elements of skin from animals on their equipment. Anoubios wore dog-skin and Macedon wolf-bust... Osiris while touring the world passed from Pontus into Europe. In Thrace he killed the king of the barbarians Lykourgos, who opposed him in his actions, while Maronas who was old was spared and left to supervise the culture of plants that had imported in his country which was named Maroneia. He left his son, Macedon, as king in the country which was named after him Macedonia, while to Triptolemo he assigned the oversight of agriculture in Attica" Diodoros Sikeliotis, (Book 1, 18-20).

B. THE LANGUAGE OF THE ANCIENT MACEDONIANS

The ancient writers, Greeks and Romans, report that the ancient Macedonians were Greeks and spoke Greek, i.e.:

"While there (in India), Nearchus's sailors saw a stranger who wore the Greek mantle, behave like the Greeks and spoke Greek. The first Greeks that saw him said that they were surprised, overtaken by emotion and that they all cried. To them, it was such an unexpected event after having suffered so many hardships, to meet another Greek and to hear the Greek language. They asked him where does he come from and who is he? He told them that he had come from the camp of Alexander and that the camp and Alexander himself are not far from here. Upon hearing this, applauding and shouting they all went to Nearchus", Arrian's, (India 4, 33, page 195).

"...the Aetoleans, Akarnaneans and Macedonians, were people who spoke the same language, and who from time to time were united or separated due to insignificant causes and events that occur in the course of human events..." Livius, (History of Rome, book XXX paragraph XXIX).

The Aetoleans and Akarnaneans were undeniably Greek races. In one other circumstance Livius writes: "... General Paulus sat in his official seat surrounded by a crowd of Macedonians... his statements were translated in Greek and were repeated by the interpreter Gnaeus Octavius...". Livius, (History of Rome, Book XLV, paragraph XXIX). If the crowd of Macedonians in this gathering did not speak Greek, then why the Romans felt the need to translate the statements of Paulus in Greek?

It is noted that:

a) That the Macedonians were Greeks and that they spoke and wrote always Greek. Irrefutable proofs are also the Macedonian signs (i.e., see here the Macedonian inscription from the hommages of Macedonians in Athena Poliada, as well as, the Macedonian currencies), i.e., see here the currency of Philip and Alexander, to which as we see, the Macedonians not only spoke and wrote Greek, but had also the same

religion, as well as the same customs and traditions with the other Greeks, since after all in the Macedonian currencies we see the star and sun of the Dorians, and other..(compare for example with the currencies of Itanos, Lyktos, Ierapytnas, and others of Crete).

b) Because ancient Greece was not a united, single state, but many "city-states", each one of them had also developed its own language which today it is called dialect - the reason for which the ancient writers report, for example: "Alexander spoke Macedonian", "Macedonian language" " Greek language" (= the common language) and others, but also for example: Philip the Macedonian, Minoas the Kretan, Apollodoros the Athenian, and others.

c) Roughly, the ancient Greek dialects-languages were: Dorian (spoken by the Spartans, Macedonians, and others.), Ionean (spoken by the Athenians, the islanders, and others.), and Aeolian (spoken by the Thessalians, and others). Something that is in effect, to a limited degree, even today. A difference, for example, in the language of the Macedonians from other Greek dialects (languages) is said to be the following: " the [Delfians do not use the letter B in place of F, as the Macedonians do that says [Bilippos], [Balakros] and [Beroniki], and instead of the letter P they naturally say "patein" "batein" and "pikron" "bikron". "Obysous" (= the month of oracles), therefore, is "Opysous".

C. THE COUNTRY (NATION) AND THE CAPITAL OF THE MACEDONIANS

The ancient writer Thucydides (E and Z) reports that Macedonia distinctly differentiated into two large geographic regions (sections), Upper and Lower Macedonia. The ancient writer Xenophon (Greek E) reports that the largest city of Macedonia was Pella and, historian Herodotus calls Macedonia the country that lies beyond lake Prasiada and Dysodous mountain, that is, the country that is bordered from the North by the river Penaeus and mount Olympus. The first Capital of the Macedonians was Edesa, until Perdikkas, 7th century B.C., founded one other in Aiges (= Vergina). From there in the 5th century B.C. the seat (capital) was transferred by Archelaos to Pella. Today (continuing from the Byzantine period) capital of Macedonia is Thessaloniki.



Currency Coin of king Philip II of Macedonia (356 - 336 B.C.), the father of Alexander The Great, portrayed with the head of Zeus and himself riding on horse - winning in Olympia.



Currency Coin [four-drachmas] of Alexander The Great (336 - 323 B.C.) with himself or Hercules wearing lion's-skin and the Cretan-born Zeus enthroned. The kings of the Macedonians were descendants of Hercules.

The ancient writer Skylakas (Greece's Tour), in regard to the country of the Macedonians, reports: «Από δε Πηνετού ποταμού Μακεδόνες εισίν ἔθνος και κόλπος Θερμαίος. Πρώτη πόλις Μακεδονίας Ηράκλειον, Διον, Πύδνα πόλις Ελληνίς. Μεθώνη πόλις Ελληνίς και Αλιάκμων ποταμός, Αλωρός πόλις και ποταμός Λυδίας, Πέλλα πόλις και βασίλειον εν αυτή και ανάπλους εις αυτήν ανά τον Λυδیان. Άξιος ποταμός, Εχέδωρος ποταμός, Θέρμη πόλις. Αίνεια Ελληνίς, Παλλήνη άκρα μακρά εις το πέλαγος ανατεινουσα, και πόλεις αΐδε εν τη Παλλήνη Ελληνίδες. Ποτίδαια εν τω μέσω το ισθμόν εμφράπτουσα, Μένδη, Άφυτις, Θραμβήις, Σκιώνη, Κανάστραιον της παλλήνης ιερόν ακρωτήριον. (Σκύλακας, Περίπλους- περι Μακεδονίας)

Provinces of Macedonia:

Almopia, Bisaltia, Botiaia, Elimia,

Eordaia, Idonis, Imathia, Kristonia, Lygkistis, Mygdonia, Odomantiki, Oresteias, Paionia, Pelagonia, Pieria, Sintiki, Chalkidiki.

Cities of Macedonia: Aigai, Pella, Bergina, Orestis, Argos, Orestikon, Heraklia, Dion, Thessaloniki, Amfipolis, Philippoi, Methoni, Pydna, Antigoneia, Gariskos, Olynthos, Aiani, Eratyra, Gortynia, Atalanti, Eidomeni, Gortynia, Arnissa, Apollonia and others.

Mountains of Macedonia: Olympus, Askion, Bermion, Vernon, Boion, Boras, Barnous, Kerkini, Messapion, Pieria mountains and others.

It is also noted, that:

1) Herodotus reports that in Macedonia apart from the Macedonians there also lived certain other races, such as the Paiones and others: "Xerxes passing-by near the areas inhabited by the Paioneans, Dobiraeans and the Paioplaeans, who lived North of Pangaiou, proceeding West until arriving to the river Strimon and the Idonikian city Hiona, which was then governed by Vogis". According to Homer, the Paioneans were also of Pelasgean origin, hence Greek races, i.e.: "The bow-bearing Paioneans, the Pelasgeans's divine race", Iliad, (K 450-455). However, the Paioneans during the Persian wars, because they sided with the Persians, left from fear of reprisal by the Macedonians and went to Asia Minor, in order to have the protection of the

Persians. In Macedonia also lived the Agrianeans, who helped Alexander The Great in his campaign in Asia and that today it is believed that they are the so called «**Pomakoi**».

2) Neighbors of the Macedonians were the Thraceans (Greek race), the Skytheans (region of current day Romania) and Illyrians (= the races North of Hepeiros).

THESSALONIKI, THE CURRENT CAPITAL OF THE MACEDONIANS (THE NAME AND ORIGIN OF THESSALONIKI)

The ancient writer St. Vyzantios reports that the founder of Thessaloniki is King Philip II of Macedonia, the father of Alexander the Great. This report is confirmed and validated by a base of an ancient statue that has been found in Thessaloniki with the inscription " THESSALONIKI PHILIP'S QUEEN", as well as from the etymology of the name "Thessaloniki" (Thessalo = Thessalian and niki = Victory, thus Thessaloniki or Thessalonikeia, meaning victory over the Thessalians).

King Philip II of Macedonia, as it is known from history, defeated during the III Sacred War (355-352 B.C.) the Thessalian Army, and had a daughter (half-sister of Alexander the Great) whose name was Thessaloniki, a name apparently given to her due to her father's victory over the Thessalians.

In addition, the ancient writer Stravon reports that Kassandros in 316 B.C. united and gathered the people of the various districts of the Thermaic gulf into a single city which he named after his wife's name Thessaloniki, who was the half-sister of Alexander the Great.

Therefore, Thessaloniki according to these two reports was built during the period of Philip's daughter Thessaloniki, and after the Macedonian victory over the Thessalians (352 B.C), and specifically sometime between (352–316 B.C.).

D. ETYMOLOGY OF THE NAME "MAKEDNOS" AND "MACEDONIA"

The name "Macedonia", from which derived: Macedon(ios) = Macedonian, Macedon (Greek Μακεδονία > Μακεδον(ίος) – Μακεδών), such as: Magnis, Maketis and other, etymologically derive from the Dorian root «mak-» from which derive the following: makos or in the Ionian dialect "mikos" (= length, long) and magnus (= big = long, such as macaroni, spaghetti and other), as well as the compound words: Macedonia, makednos ... In Odyssey (G' 106) it is reported as "οἶα τε φύλλα μακεδνῆς αἰγείρειο", where the word "μακεδνῆς = makednis" reveals the adjective "makednos, that is translated into 'evmikei', that is to say with 'makos' or (in the Ionian dialect) «mikos", meaning 'length' and consequently "Makednos" meaning 'maketis (evmikeis = tall', referring to men and Macedonians = 'evmikeis = tall men, and thus "Macedonia" = the long country.

Specifically, the name "Maked(a)nos" is a compound word, derived from "makos" and "éd(a)nos" or "ed(a)nòs". The word "makos" or mak(r)os or (in the Ionian dialect) mikos" = length, long (Latin maks > max = Greek megas or magnis); from which derive: big, more, major, magnus, grand, such as macaroni (spaghetti)...

However, different is the word: "makkos" with two 'kk' or contemporarily "makos". The word "edanos" Iliad (N, 172) with the tone in the suffix it means pleasant, "ednon" = sweet, savory, odoriferous and other, from "edos > idy (ἡδύς) " and "idos, idomai" = pleased, satisfied. With this etymology "makednos" means maketis = (long, tall) and edanos (sweet, likeable, beautiful) meaning man. The word "ed(a)nos," with the tone in the first syllable means either the nation (derivative: "seat, capital"), Dorida, cradle of the Dorians or the gift - the gifts (from 'edna', 'ednaomai'-\`omai', 'ednoo'-\`o' = gifts, I give away), hence "ednoi" - mak-ednoi = Dorians - it is reminded that the Macedonians are of Dorian origin. With this etymology "makednos" = maketis = (long, tall). Dorian (that is, "Dorians trichaikes) and Macedonia = the great Dorida.

PART II THE EMERGENCE OF THE MACEDONIANS, THE PAN-HELLENIC ALLIANCE AND THE MILITARY CAMPAIGN IN ASIA & AFRICA

1. THE EMERGENCE OF THE MACEDONIANS

Following the defeat of the Persians through the united (common) military campaign plan (League Of Corinth or Pan-Hellenic League), Thoukydedis, (A 17) reports that, the Pan-Hellenic union of the Greeks that had been created for the campaign against Persia was maintained only for a short period of time and soon thereafter the city-states began the long-lasting civil conflicts (Peloponnesian War, Voiotian War, and others), frequently with the participation of the Persians, for the purpose of gaining primacy, that is to say for who will gain control (hegemony) over the other city-states. Initially, the Greeks were divided into two groups (sides). On one side the Spartans and their allies and on the other the Athenians and their allies, whereby sometimes one side would win and other times the other. Taking advantage of this situation, a new Greek power emerged, that is, the organized military city-state (kingdom) of the Macedonians, which until then was being developed and organized secretly in the background. Specifically, according to the ancient writers:

In 359 B.C., the king of the Macedonians Perdikas III was killed in battle against the Illyrians and succeeding him to the throne was Philip II (359-336 B.C.), who with his son Alexander III planned to make Macedonia the greatest single power in the world. In 357 B.C. Philip II occupied Amfipolis and Pydna.

In 356 B.C. Philip II defeats and drives away the Illyrians. Isokrates, in his " On Peace" speech, describes the Pan-Hellenic Plan. The same year Alexander III is born. The same year Philip occupied Potidea and the gold mines of Thrace and shortly

thereafter suppresses the Illyrian, Paionean and Thracian revolts and thus ensures the safety and integrity of the northern borders of the kingdom. That is the reason that, when during the Second Sacred War (355-346 B.C.) the Fokeians invaded Thessaly, he accepted the invitation of the Thessalians for help, because this was an opportunity for him to intervene in the affairs of Southern Greece. Hence, upon driving away the invading Fokeians, he became the principal leader of all Thessaly and simultaneously was seen in the eyes of the Greeks as the guardian and protector of the sacred Delphi.

In 357 B.C. Philip II while attempting to befriend the king of the Molossians of Hepeiros married his niece Olympia.

In 352 B.C. Philip II campaigned in Thrace and all the way up to Propontis, and in 349 B.C. occupied Olynthos, despite the disapproval and reaction of the Athenian Orator Demosthenes. The non-intervention of the Athenians though rendered him principal leader in the entire Chalkidiki. After this success, he negotiated and concluded with the Athenians the "Filokrateio Peace" accord (346 B.C.), and immediately afterwards he occupied Fokeida.

In 344 B.C. the Thessalians elected Philip II as their sovereign leader and shortly thereafter Messinia, Megalopolis, Argos, Ilida, Evia, Hepeiros and Thrace became his allies.

The Third Sacred War (339 B.C.) gave Philip II the opportunity to occupy Amfissa and Elateia and thus making clear his intention for a new and final confrontation with Southern Greece.

This confrontation took place at Chaironeia (338 B.C.), where he shattered in defeat the united army of the Athenians, Thebans, Fokeians, Corinthians and Achaeans.

Subsequently he subjugated all Southern Greece, installing in these city-states oligarchic regimes, the so-called "Filippizontes".

It is Noted that:

1) Diodoros Sikeliotis, in regard to the emergence of the Macedonians, writes (Translations in modern Greek from the publications "kaktos"): "King Philip II, son of Amyntas, reigned in Macedonia 24 years and even though started out with minimal presumptions, he built the foundations of his kingdom so as to become the most important in Europe and while when he became its leader Macedonia was occupied and enslaved by the Illyrians, he transformed it into the chief (principal) kingdom among the many large city-states (nations) and cities. Because of his exceptional abilities, he undertook the leadership (hegemony) of all Greece with the consent of cities that were willingly subjugated to him, for having defeated in battle those that plundered and pillaged the sacred Delphi and rebuilt the sacred temple; gained the alliance of the Congress of the Amfiktyones and, because of his respect and devotion to the gods, received as a reward the trust of the defeated Fokeians. Subsequently, when he defeated in battle the neighbouring nations: Illyrians, Paioneans, Thraceans, Skytheans and all other neighbouring nations, he planned the dissolution of the Persian Empire. Taking his troops into Asia, liberating the Greek cities, but unfortunately his fate ran out. He left though so many and powerful forces that his son Alexander III did not have the need to seek allies in his effort to end up the Persian hegemony...." (Diodoros, 16.1).

2) Thucydides, in regard to the Macedonians and their growth and development reports: "The army of Sitalkos, king of Thrace was gathering at Dobiron and was preparing to come down from the high grounds to invade Lower Macedonia, where Perdikas reigned. Because there is also an Upper Macedonia, which is inhabited by the Lygkistans and Elimiotans and other races, who are allies and subjects of the Lower Macedonians, but who have their own kings. But the land that extends around the sea, which today is called Macedonia, was first occupied and reigned by the father of Perdikkas, Alexander and his forefathers Timenidaians, whose initial origin was from Argos, and who by armed force dislodged from Pieria the Pierians, who later settled on the other side of Strimon at Fagrita and other places below Pangee (and even today the land in the slopes of Pangee towards the sea is called the valley of Pieria), and from the land called Vottia the Vottians, who are today the neighbours of Chalkidiki. They conquered yet a strip of Paionian land, which extends from the interior parallel to Axios towards Pella and the sea, and dominate even beyond Axios until Strimon the so called Mygdonian land, dislodging from there the Idoneans.

They also drove away from the land called Eordia the Eordians, from whom many have been killed, a few have settled around Fyska, and from Almopia the Almopans. The so constituted kingdom of Timenidon conquered and dominates even today parts of land of other races, such as the Anthemountans, Gristonians, Visaltians, and a lot of land from genuine Macedonia. The entire, however, kingdom is called Macedonia, and its king, at the time of the Sitalkouan invasion was the son of Alexander, Perdikas. The Macedonians, not being able to defend themselves against the invasion of such a huge army, withdrew to natural protected places and fortresses that existed in the country. Such however fortresses weren't many, because later on only the son of Perdikas, Archelaos, when he became king, constructed what there are today in the kingdom, created straight roads, and for everything else arranged for the organization and military needs of the cavalry, logistics and supply of arms and other supplies, which were superior to all the previous eight kings. The Thracian Army, having moved from Dobiron, invaded first the country, which was previously under the rule of Philip, and conquered by surprise Eidomeni, while Gortynia, Atalanti and certain other cities were subjugated by way of treaty, because of sympathy towards the son of Philip, Amyntas, who followed the campaign.

They also besieged Eyropon but were unable to conquer and occupy it. After that began to advance in the remainder of Macedonia, that is the land to the left of Pella and Kyrros. Further South however did not advance to Vottia and Pieria, but began to devastate erimoni, Mygdonia, Gristonia and Anthemounta. The Macedonians, although, not even thinking about fighting and resisting with their infantry, called upon their allies of Upper Macedonia to gather their already existing cavalry, who even though were few against many, carried out attacks against the Thracian troops, anywhere they thought it presented a favorable opportunity. And anywhere that the first attack occurred, no one could fight against horsemen, who were not only brave, but also bore the thorax, and on every occasion that they were surrounded by numerically superior forces, they were fallen into serious danger, because the enemy forces were many times larger, numerically superior, in such a way that they finally decided, that they are not in a position to attempt such daring attacks against a so much numerically superior enemy force, that they abandoned the idea, Thucydides, (B 99-100).

Contrarily, Brasidas and Perdikkas advanced and attacked the Lygkistoans, from whom many ran away to escape and many were killed, while the remaining slipped to the hills, where they remained inactive. After that, triumphantly they remained there for two or three days, waiting for the Illyrians, who were to arrive precisely then as mercenaries of Perdikkas. The last one, after the passage of those days, wanted to advance against the towns of Arravaios and to not stay inactive. Brasidas, however, felt uneasy towards Mendi and was fearful that it might fall if the Athenians sailed there prior to his return. For this reason, and because the Illyrians had not yet arrived, he did not have the appetite to advance, but rather wanted to withdraw.

While discussing their contrary opinions, came the news that the Illyrians had betrayed Perdikkas and united with Arravaios, thus they both were of the opinion in favor of withdrawing, because they feared the Illyrians, who are a military, warlike nation. But due to the disagreement of opinion

that the two have had there was no decision as to the timing of departure. Upon nightfall however, one of those unexplainable panics, to which large armies usually befall, immediately possessed the Macedonians and the mass of barbarian soldiers, and because they thought that the attacking enemy forces were numerically much larger, from what in reality they were and also that they would arrive any moment, they immediately ran away, directly towards one another. And because the two allied camps were far away from each other, it compelled Perdikkas, when he understood what was going on (because at first he had not known what was happening), to depart without seen Brasidas. When at dawn Brasidas learned of the hastened departure of the Macedonians and the forthcoming arrival of the invading Illyrians and Arravaios, he too decided to depart immediately, and organized his soldiers into a square formation, and placing the tall soldiers in the middle. The younger soldiers he placed in such a way that they come out from the square formation to repel the enemy, from any point that he might attack, and he himself stayed in the rearguard of the formation in charge of three hundred select men, for defensive purposes to repel the enemy's front guard. And before the enemy's approach, hastily addressed his troops with the following arousing speech:

"Dear Peloponnesians, if I did not suspect that you are frightened, and because we are alone, and because the attacking forces against us are barbarians and numerically many more than us, I would limit myself to the usual and customary arousing speech, without willfully, as now, to pretend the teacher. Now however that we have been abandoned by our allies and we find ourselves before overwhelming, numerically large enemy forces, I will try with a few reminders and urging words to enlighten you with some most important points. This then, I Claim, that you must prove to be brave in battle and not simply when by chance you have allies in your side, but by way of your innate bravery, and to not be concerned with how numerically superior the enemy forces are, since you don't belong to city-states, where the many govern the few but on the contrary to city-states, where the many are governed by the few, whose predominance is due to their polemic supremacy. As for the barbarians, although, you now fear because you do not know them, your own experience from the last conflicts against the barbarians of Macedonia, by all that I infer and all that I'm aware through hearsay, you must be convinced that they are not invincibly strong. Because, whenever a hostile force appears to be powerful, it is in fact weak, safe only by virtue of this information, which quickly is acquired by its opponents, that makes them more courageous, while there is no doubt that against a really powerful enemy one attacks with greater boldness, if he does not beforehand know the enemy's real strength. The Illyrians, for those that do not know them are truly frightful, when one sees them attacking", Thucydides, (D 124 - 126).

2. KING PHILIP II (PHILIP THE MACEDONIAN)

PHILIP II IS RESPONSIBLE FOR THE GREATNESS OF MACEDONIA

King Philip II, the father of Alexander The Great, liberated Macedonia from the barbarians and made it into a well organized and powerful kingdom (Greek city-state). Subsequently, all of the Greek city-states asked Philip if he would accept becoming the Supreme Commander of the armed forces (The League of Corinth or Hellenic League) and thereafter proclaimed him Supreme Commander of all Greeks.

The ancient writers Diodoros, Plutarch and others report that Philip II was one of the

most important kings of Macedonia. Firstly, because he liberated Macedonia from the Illyrians and secondly, established Macedonia's sovereignty and subsequent mastery of all Greeks, who accepted him as their regent (hegemon). Unfortunately though, shortly thereafter he was assassinated.

"Having ascended to the throne (king Philip II, the son of Amyntas) in the most difficult times with the Illyrians; the kingdom virtually at the brink of collapse and its neighbors ready to put an end to its existence, it was only because of his brilliant political and military skills that he was able to re-establish order in the kingdom and become the supreme commander of Greece", (Diodoros 16.1).

Specifically, after the battle of Chaironeia (338 B.C.), when no city in Greece dared not to respect the Macedonians, the then king of Macedonia Philip II, in early 337 B.C. convened in Corinth a congress of the Greeks/Hellenes (**THE LEAGUE OF CORINTH OR HELLENIC LEAGUE**), a federation of Greek city-states to discuss and resolve the Greek issues (that is, civil conflicts, and the renewed intervention of the Persians into Greek internal affairs). In this congress it was agreed that peace must exist among all Greek city-states and member city-states constitutions to be guaranteed and protected.

The League would act to prevent any acts of aggression or subversion against any member state. The League would maintain an army and naval force levied from member city-states in approximate proportion to their size. Philip II was declared Supreme Commander of the League's army with full authority to use these military forces in the war against Persia to avenge Xerxes's pillages, wrong-doings, horrific crimes, etc. committed during the Persian invasions of Greece.

The above-mentioned decision at "The League of Corinth" had been also taken because several Greek intellectuals of this period, e.g. the orator Isokrates, proclaimed that the only solution to the Greek issues, were (the cease of civil wars and the end of Persian interference or aggression). That is, the peaceful coexistence and pacification of all Greek city-states, the political unification of all Greeks and the common war against the barbarians, that is to say the Persians and their allies (Kares, Phoenicians, and others).

The Battle Of Chaironeia 338 B.C.

The 7th of August, 338 B.C., the Thebans having their ally Athens, met in Chaironeia the army of king Philip II of Macedonia. After a long and hard fought battle, the Macedonian army won. All men of the Sacred Company of the Thebans that had not been defeated until then were killed. All were interred at the point where they fell and in their honor the Thebans set up a lion stone. In 336 B.C., after continuous rumors regarding the death of Alexander The Great, the Thebans assisted by Athens with money and arms, entered the city, but could not reclaim and occupy Kadmeia. Immediately, they convened a general council and they discussed to free the city, as Pelopidas had done fifty years ago. The resident citizens accepted it and voted for the independence of Thebes. Efforts however to expel the Macedonian garrison failed. They also sent representatives to Arkadia and other cities calling upon them to join with them. Unfortunately however for them, no other city accepted. During all

this time Alexander was in Illyria, where upon learning this with lightening speed returned to Thebes, but did not attack the city immediately, hoping that they will surrender. He made a proclamation to the Thebans to hand over their two leaders and that he would pardon all others. The Thebans reciprocating, demanded that he hand-over to them generals Antipatros and Filotas, as a guarantee for their safety. After that response, Alexander encircled the city with rock-throwing machines and was ready to attack, but he still waited in case they change their minds. After however excessive exchanges of abusive language and arguments between the Theban men, who were outside the city walls, in front of the gate ready to defend their city, and general Perdikas men the battle started. The Thebans fought bravely, but they were forced finally to retreat inside the walls. The Macedonians then stormed the city, killing more than six thousand. Thirty thousand were sold as slaves. The Macedonian losses were five hundred men. The city was looted and burned, except the temples and the house of the great lyric poet Pindar. Twenty years later, in 316 B.C., Kassandros rebuilt the city, which however from this time on did not regain a major role in the affairs of Greece.

3. ALEXANDER THE GREAT

PAN-HELLENIC ALLIANCE, THE CAUSES FOR THE CAMPAIGN IN ASIA AND AFRICA

A. THE CONGRESS OF CORINTH – PAN-HELLENIC ALLIANCE

After the battle of Chaironeia (338 B.C.), whereby no city in Greece dared not to respect the Macedonians, the then king of Macedonia Philip II (or Philip The Macedonian), in early 337 B.C. convened in Corinth a congress of the Greeks/Hellenes (THE LEAGUE OF CORINTH OR HELLENIC LEAGUE), a federation of Greek city-states to discuss and resolve the Greek issues (that is, civil conflicts, and the renewed intervention of the Persians into Greek internal affairs, and other). In this congress it was agreed that peace must exist among all Greek city-states and member city-states constitutions, in effect of this date, to be guaranteed and protected. The League would act to prevent any acts of aggression or subversion against any member state. The League would maintain an army and naval force levied from member city-states in approximate proportion to their size.

Philip II was declared Supreme Commander of the League's army with full authority to use these military forces in the campaign against Persia to avenge Xerxes's pillages, wrong-doings, horrific crimes, etc. committed during the Persian invasions of Greece.

The above-mentioned decision at "The League of Corinth" had been also taken because several Greek intellectuals of this period, e.g. the orator Isokrates, proclaiming that the only solution to the Greek issues, were (the cease of civil wars and the end of Persian interference or aggression). That is, the peaceful coexistence and pacification of all Greek city-states, the political unification of all Greeks and the common war against the barbarians, that is to say the Persians and their allies

(Kares, Phoenicians, and others).

B. THE ASSASSINATION OF PHILIP II – ALEXANDER THE GREAT

The Persians seeing king Philip II creating a very powerful state, hence a threat to them who until now were the almighty lords of all, they secretly organized and conspired his assassination shortly thereafter the Congress of Corinth or The League Of Corinth (336 B.C.).

Succeeding Phillip II to the throne was his son Alexander III, thereafter named Alexander The Great. As soon as he undertook the throne, Alexander convened the Council of Greek city-states, that is the League Of Corinth (Athenians, Spartans, and others) in Corinth, which was created by his father, and demanded from the league's members the leadership for the military campaign against the Persians in Asia, because of the Persian intervention in Greek internal affairs and the assassination by them of his father, Philip. They all accepted except the Lakedaimonians, who responded by stating that their tradition dictates that the Spartans lead and do not follow. Consequently, in the campaign in Asia all Greek city-states participated except the Lakedaimonians (Spartans) under the leadership of Alexander.

The ancient writers report:

"The federation of Greek city-states (**League of Corinth**) having met at the Canal of Corinth, voted and authorized Alexander as Supreme Commander of the league's army and navy in the military campaign against Persia", Plutarch, (Alexander 14).

"When Alexander ascended to the throne, as the son of Assassinated King Philip II and went to Peloponnesus - he was roughly twenty years old. There he assembled the Peloponnesians and demanded the leadership for the military campaign (invasion) against the Persians, since it had already been assigned to his father Philip II. All agreed, except the Spartans, who responded by stating: The Spartans do not follow, but rather others follow the Spartans....." Arrian, (Alexander's Anavasis A 1).

THE DESTRUCTION OF THEBES

Next, Alexander The Great directed his campaign first against the barbaric (Skythoans, Illirians, and others) in the northern borders of Macedonia, so that during his absence in Asia, they do not attack and occupy Macedonia. It was then that rumors spread around that Alexander was killed in this expedition and the Thebans incited by the Persians rebelled. The Thebans were friendly towards the Persians, because many of them were of Phoenician origin, as were also the Persians. Indeed in the battles of Marathon, Plataiais, etc., the Thebans did not participate.

Furiously, Alexander returns and completely destroys Thebes (335 B.C.). Following this, Alexander begins preparing for his campaign into Asia, to punish the Persians for the assassination of his father by them and for the horrific crimes, pillages and disasters that they had committed during Xerxe's invasions of Greece, as well as for their continuous intervention into Greek internal affairs.

It is also reported that after his nomination as chief commander of all Greeks,

Alexander for this occasion visited the philosopher Diogenes the Sinopean in Kraneio near Corinth, since the philosopher himself did not go to see him, and when he asked him if he wanted something, the philosopher replied: " Do not hide from me that (the Sun) which is what you can not give me".

It is also said that Alexander consulted the oracle at Delphi for the outcome of the campaign and because priestess Pythia did not give him an answer, because the days were unfavorably biased, he forced her into the sacred temple where she told him: "Oh child, you are invincible!"

C. THE CAMPAIGN AGAINST THE BARBARIANS IN ASIA AND AFRICA

REASONS FOR THE CAMPAIGN

The ancient writer Arrian, in regard to the reasons for which Alexander The Great undertook the military campaign against the Persians, writes about a letter that Alexander The Great sent to the king of Persia, that states the following:

Your ancestors invaded Macedonia and the rest of Greece and committed horrific crimes, pillages and disasters to our people without any provocation or wrongdoing from any of us at all. Now that I have become king of all Greeks, I have come to Asia in order to avenge your unprovoked disasters and crimes you have committed against us.... In addition, you have helped the Perinthians who unjustly wronged my father, while Othus sent his army to Thrace, which was territory in our possession. Additionally, my father was assassinated by a conspiracy that you organized, as you yourselves have advertised and propagated throughout the world..... Your envoys ruined our friends and tried to spoil the peace that existed amongst the Greeks. I have therefore, undertaken this military campaign against you, because you started the animosity....", Arrian (B 14, 4).

ALEXANDER THE GREAT WAS THE FIRST KING OF ALL GREEKS AND ANCIENT EMPEROR OF THE WORLD

Alexander the Great, as reported by the writer Arrian (Alexander's Anavasis) and by biographer Plutarch ("Alexander" and "On Alexander's Destiny"), after the assassination of his father Philip II and was made king of Macedonia, went to the Isthmus of Corinth and demanded from the council of Greeks (**THE LEAGUE OF CORINTH OR HELLENIC LEAGUE**) that he be declared and made Supreme Commander of the League's army and navy and be authorized to commence war against the Persians. All member city-states (Athenians, Thessalians, etc.) accepted Alexander's proposition except the Spartans who responded by saying that their tradition dictates that the Spartans only lead and that they do not follow others.

THE EMPIRE OF ALEXANDER THE GREAT AND THE HELLENISTIC KINGDOMS

Following the sudden death of Alexander, General Perdikas undertook the leadership of the empire (legend has it, that to him Alexander gave the ring prior to his death), who subsequently divided and distributed the empire to the other remaining generals : a) Ptolemy took Egypt, b) Laomedon Syria, c) Filotas Cilicia, d) Pithon Midaea, e) Eumenios Paflagonja, Kappadokia and the neighbouring region, f) Antigonos took

Pamfylia and Lykia, g) Asandros Karia, h) Menandros Lydia, i) Leonnatos Frygia, j) Lysjmahos took Thrace and Pontus, k) Antipatros Macedonia, l) Poros and Taxios India, m) Oxyartes took Caucasus, n) Philip took Baktria and Sogdja, o) Tlipolemous Karmania, p) Arhon Babylonia, q) Arkesilaos Mesopotamia, etc.

PART III

THE CULTURE AND WORLD-WIDE CONTRIBUTION OF THE MACEDONIANS AND ALEXANDER THE GREAT

Ancient writers, Greeks and foreigners and particularly: Arrian (B 14, 4), Plutarch ("Alexander" 34 - 47 and "On Alexander's Destiny or Virtue" A, 3 - 7, 328-329), Old Testament (Makkavian, Ch. 1), Herodotus (E 17-22), Polyvius (IX 35,2), Daniel (G), Maccavaion ... and others, report that:

A. Alexander the Great began his campaign into Asia clearly to avenge, that is, to punish the Persians because they had previously invaded Greece and had committed horrific crimes and disasters against the Greeks, had helped the Perinthians to assassinate Alexander's father, etc.

However, Alexander upon arriving in Asia found a world with wild, untamed and uncivilized customs and traditions, such as, sons marrying their mothers, humans eating other humans, tribal leaders or kings who did whatever pleased them, demanding that they be worshipped as gods, etc.

Under those circumstances, Alexander instead of conquering and punishing started liberating and abolishing tyrannical regimes (that is to say, liberating the populations from the Persian conquerors and the tyrants installed by the Persians from place to place).

In parallel, he started to construct cities according to Greek models, that is to say to demand that the people pursue education (arts & science), to be free, to live in a system of justice and equality before the law, etc. It is said that he built more than seventy cities in barbarian lands (countries), and spread throughout Asia the Greek culture and language and overcoming the uncivilized and untamed way of life of the natives encountered, an effort to which he was also helped by the local, native people themselves. This was the reason that Alexander was named Great and son of God (god Zeus for the Greeks or god Ammon for the non Greeks) by the Greeks and by the local, native residents (Asia Minor, Mesopotamia, India, Egypt etc).

B. Alexander's philosophy was as follows: We do not regard the Greeks as friends and relatives and the other populations as if they are animals or plants, but all the same, because all people are brothers, equal between them and consequently they must live together peacefully and rightly. We consider **relatives** all good persons and **foreigners** or enemies all bad persons. Greek must be everything that is noble

and barbaric everything not noble. Through armed force we compel those who cannot be convinced by way of reason, etc. The philosophy and actions of Alexander The Great and particularly his glorious successors were annotated favorably even by the Old Testament.

The ancient writer Plutarch reports:

"After Alexander was acclaimed king of Asia, and wishing also to be honoured by all Greeks, he wrote to them that he abolishes all tyrannical order of things and the 'status quo' and that they will be autonomous, and specifically he wrote to the Plataeans that he would rebuild their city, because their forefathers had given their country (city-state) to the Greeks to fight in their homeland for Freedom..... Subsequently, Alexander selected thirty thousand foreign young men and gave orders that they learn Greek and train with Macedonian arms under the guidance of Greek trainers". **Plutarch, (Alexander, 34 - 47).**

Alexander built more than seventy cities in the barbarian countries, and he propagated in all Asia the Greek (letters, arts & science, responsibilities, etc.), overcoming the untamed, wild and uncivilized way of life of the native populations....., but the single person who provided the real and factual substance was Alexander himself. That is to say that he did not follow the advice of his tutor **Aristotle** to act among the Greeks as their leader, and among the barbarians as if he was their absolute ruler, and to treat the Greeks as his friends and relatives, and the other people as if they were animals or plants. If he were to act and behave this way, it would create in his empire innumerable wars, exiles and undermine the positive actions and behavior by negative attitudes.....

He (Alexander The Great) on the contrary, believed that he came as a reconciler and peacemaker for all the world, and for that reason he compelled through armed force those who could not be convinced by way of reason to reconcile with him, and brought together (united) as a single unit people from the various lands and places, uniting and joining in terms of friendship their ways of life, their marriages and their customs and traditions.

He (Alexander the Great) demanded that they all consider their homeland the universe, their citadel his camp, their relatives all good persons and foreigners (strangers) the villains. He did not allow them to distinguish between Greeks and barbarians based upon the mantle and peltast, the sword or cloak, but demanded that the credentials of the Greek elements be recognized by **virtue** and the credentials of the barbaric elements by **malice** and **wickedness**; while clothing, food, marriages and way of life were considered common traits for all people, mixed and intermingled (united) as a single unit of totality with the bonds of blood and the bearing of children. **Plutarch, (On Alexander's Destiny or Virtue", A, 3 - 7, 328-329).**

C. The Macedonians were always the guards (sentries) of Greece's northern borders:

"Τίνας καί πηλικῆς δεῖ τιμῆς ἀξιόσθαι Μακεδόνας, οἱ τὸν πλείω τοῦ βίου χρόνον οὐ παύονται διαγωνιζόμενοι πρὸς τοὺς βαρβάρους υπέρ της τῶν Ἑλλήνων ἀσφαλείας; ὅτι γάρ εἰ ποτ' ἂν ἐν μεγάλοις ἦν κινδύνοις τὰ κατὰ τοὺς Ἕλληνας, εἰ μὴ Μακεδόνας εἶχομεν πρόφραγμα καί τὰς τῶν παρὰ τούτοις βασιλέων φιλοτιμίας, τίς οὐ γινώσκει;" Πολύβιος, (IX 35,2).

In referencing the Old Testament, in order to see what is being reported about the Greeks and also about the culture of the populations of Asia and Africa before the births of Christ and Alexander The Great, we see the following:

1) All populations from ancient Egypt up to Judea (Egyptians, Persians, etc.) were still uncivilized, with untamed and wild instincts and behavior, sinners, since they were even making human sacrifices and the priests warning that God would punish and destroy them.

Apart from Sodoma and Gomara, etc., in the (Second Command, Chapter 12, 29-31) it is reported, for example that many populations, such as the Moabites, Ammonites and others, worshipped god Moloch, who demanded human sacrifices and particularly of children. in the (Second Command, Chapter.18, 9 – 12 and other), after reporting a list of abominations (sins, horrific acts, barbarisms, etc.) by these people (nations), such as sacrifices of children, incest, occultism and magic, it further adds that, “ because of these abominations the Almighty God will send off and destroy these nations before your own eyes”.

In (Levitian 18:21 – 28), after reporting a series of abominations, such as worship of rulers, sacrifices of children, homosexuality, incest and beastly acts, adds: “you must not be involved and infected with any of these acts, with such acts have been infected the nations, which I send off and destroy before your own eyes. With these acts the nation has been infected, for this reason I will punish it for its lawlessness and will spew its people”.

“Do not get involved and infected with all these, because it is for all these, that I send off (destroy) these nations before your own eyes, and the land has been decontaminated, and I repayed their lawlessness and injustices with the same. Obey always my laws and my commands, and do not commit any of these abominations... Save and protect my commands, so that you will not commit or be infected by any of these abominations... I your Savior”, (Levitian, 12).

2) The Macedonians were Greeks, as well as that Alexander The Great and his glorious successors brought forth peace and tranquility in the lands of the world, etc., i.e:

«Και εγένετο μετά το πατάξαι Αλέξανδρον τον Φιλίππου τον Μακεδόνα, ος εξήλθεν εκ της γης Χεττειίμ, και επάταξε τον Δαρειον βασιλέα Περσών και Μήδων και εβασίλευσεν αντ’ αυτού πρότερος επι την Έλλάδα. και συνεστήσατο πολέμους πολλούς και εκράτησεν οχυρωμάτων πολλών και έσφαξε βασιλείς της γης· και διήλθεν έως άκρων της γης και έλαβε σκύλα πλήθους εθνών. και ησύχασεν η γη ενώπιον αυτού, και υψώθη, και επήρθη η καρδιά αυτού. και συνήγαγε δύναμιν ισχυράν σφόδρα και ήρξε χωρών και εθνών και τυράννων, και εγένοντο αυτώ εις φόρον. και μετά ταύτα έπεσεν επί την κοιήτην και έγνω ότι αποθνήσκει. και εκάλεσε τούς παιδας αυτού τους ενδόξους τούς συντρόφους αυτού από νεότητος και διείλεν αύτοις την βασιλειαν αυτού έτι ζώντος αυτού. και εβασίλευσεν Αλέξανδρος έτη δώδεκα και απέθανε. και επεκράτησαν οι παιδες αυτού έκαστος εν τω τόπω αυτού. και επέθεντο πάντες διαδήματα μετά το αποθανειν αυτόν και οι υιοί αυτών οπισω αυτών έτη πολλά και επλήθυναν κακά εν τη γη. και εξήλθεν εξ αυτών ρίζα αμαρτωλός Αντίοχος Επιφανής, υιός Αντιόχου βασιλέως, ος ην όμηρα εν τη Ρώμη· και εβασίλευσεν εν έτει εκατοστώ και τριακοστω και εβδόμω βασιλείας Ελλήνων. (Μακκαβαίων, Κεφ. 1 , 1 – 10)

«Ιδού. Τράγος ήρχετο από της δύσεως επί πρόσωπον πάσης της γης και δεν ήγγιζεν το έδαφος..... και είδον αυτόν ότι επλησίασεν εις τον κριον και εκτύπησε ... και συνέτριψε και έρριπεν αυτόν κατά γης, και κατεπάτησεν αυτόν.... Δια τούτο ο τράγος εμαγαλύνη σφόδρα..... Είναι οι βασιλείς της Μηδίας και της Παρσίας ο τριχωτός τράγος είναι ο βασιλεύς της Ελλάδος» (Δανιήλ η Κεφάλαιο)

3) The Old Testament mentions in a particularly distinct and contradictory manner the terms (names) “Greek” and “barbarian”, which means that even the Christian Religion recognizes that, as of old, there were barbarians and that the meaning of the term “barbarian” had precisely the opposite meaning from the term “Greek”, something similar to the tems “slaves” and “free”, the terms “wise” and “fools”, etc., i.e:

«Ἑλλησί τε και βαρβάροις, σοφοίς τε και ανοήτοις οφειλέτης εἰμί..ου γαρ επαισχύνομαι το ευαγγέλιον του Χριστού· δύναμις γαρ Θεού εστιν εις σωτηρίαν παντί τω πιστεύοντι, Ιουδαίω τε πρώτον και Ελληνι»...(προς Ρωμαίους Κεφ. 1, 14 -16)

It is also noted that:

A) In the Old Testament “Hellenist” means no the Greek, but one who admires and worships the Greek gods, the Olympian gods, which was opposed by the Christian Religion, i.e:

«Ἐν δε ταις ημέραις ταύταις πληθυνόντων των μαθητῶν εγένετο γογγυσμός των Ελληνιστῶν» (Πράξεις 6, 1)

B) The Koran mentions Alexander The Great as Prophet. The Buddhists worshipped Alexander The Great as an equal to god, while the Egyptians declared him son of God Ammon. Similarly Saint Bassil and Saint Nektarios cast Alexander The Great.